

Book of John, A Walk with the Beloved Disciple

(from Transcription Notes with earlier permission from ~~John~~ Crisler)
 ation. Again, does it tie in with Genesis 1? Are we suddenly seeing that when in Genesis 1, which we know the author has in mind here in this chapter (Genesis 1:26), man is declared categorically to be in the image and likeness of God?

The author here saying that image and likeness is not "*composed of blood, nor can it be identified as having emerged because of a fleshly or carnal desire, or from human will, directly from God.*" Don't go bumping along on a detour to get to God. There's a theology that certainly clears out a good number of obstructions, if it's valid, if it's something we can use, and not pie-in-the-sky metaphysically speaking. (John 1:13)

To show that it isn't pie-in-the-sky, John 1:14 introduces the word "*made flesh,*" lived, illustrated, exemplified; it's been done, it's not just theory. The thought has been uttered in human experience, in life. Human life itself has seen this Word fulfilled. Was he the vanguard, the way shower? 1110

He is called in Verse 14, almost in contradiction to what I'm saying, that he was "*the only begotten of the Father.*" That seems fairly exclusive, doesn't it? Since it would also contradict Verse 12 where it refers to "*sons of God,*" it just must be something in the translation we're missing, the intent. You can't have sons of God and have one son being the only begotten. That would be mixed up theology right in the beginning in a book that we are saying is extremely clear and close to Jesus own thought.

So, what have we got? The Greek word "*mono genes*" doesn't mean "only begotten." If it has any meaning that we can express in English, it could be "unique," in the sense that he was representing the original man as a model. In other words, the only real man that God could ever beget. 1119

John 1:19. "*And this is the record of John.*" John the Baptist is about to be "pinned to the wall" by an early inquisition. The Sanhedrin, or ruling body of the Jews, were the ones who were authorized to challenge the prophets. They wanted to find out whether they really have legitimate Scriptural backing for what they are saying and revealing. John the Baptist is suddenly attracting many people. What is his right or authority to do this? When they ask, "*Who are you?*" this is a question, if answered the wrong way, could result in excommunication. "*Who are you?*" 1121

In John 1:20, he answers it in three ways. (1) "*I am not the Christ.*" I know you